1:Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

764 all that they possess of their property. And he who died is placed in a small canoe,
[114] which they say he uses for travelling in another world."

The last instances of urn burial probably took place at the end of the last century; since Nino's deceased mother told him that she had attended one. In their heyday, the rubber-collecting patrões obliged the Tukuna to bury their dead in
[117] Christian cemeteries and according to Christian custom, so that even today most of the Indians are thus buried. These graves are no different from those of the Neobrazilians. Those found a short distance behind the houses of isolated Indians never have a cross; in its place a post is sometimes put up.

Since ancient times, the Tukuna have been accustomed to visit the graves at
● 769 intervals, taking leaf packages containing food and gourds with beverages. On these occasions they drink manioc beer at the grave, first taking care, however, to permit the načii' to drink first, lest, in the form of a weasel (ira'ra), it destroy the crops. Under Christian influence this ceremony later was set for All Souls' Day [*Dia de Finados*], the second of November. Lately, seeing that the Christians were removing and enjoying the Indians' offerings to the dead, the Tukuna have abandoned this practice of leaving food at the graves.